

give us, Earth and Heaven, a spacious
habitation for our
comfort: so arrange, that infinite wealth
maybe ours;
remove, beneficent deities, iniquity from
our abode.

4. May the sons of RUDRA, givers of
dwellings, the
unsubdued, invoked on this occasion,
stoop down to
us, inasmuch as we call upon the divine
MARUT& that
they may be our helpers in difficulty, great
or small.

5. With whom the divine Heaven and
Earth are
associated; whom PUSHAN, the rewarder (of
his wor-
shippers) with prosperity, honours: when,
MARUTS,
having heard our invocation, you come
hither, then on
your several paths all beings tremble.

6. Praise, worshipper, with a new hymn,
that hero,
INPRA, who is deserving of praise: may he.
so glorified, hear our invocation: may he, so
lauded, bestow
upon us abundant food.

7. Waters, friendly to mankind, grant
uninter-
rupted (life)-preserving (food) for (the
perpetuation
of our) sons and grandsons: grant us
security and
the removal (of all evil),¹ for you are more
than ma-
ternal physicians; you are the parents of
the sta-
tionary and moveable universe.

8. May the adorable, golden-handed
SAYITRI, the
preserver, come to us; he, the munificent,
who, like
the opening of the dawn, displays
desirable (riches)
to the offerer of the oblation.

9. And do thou, son of strength, bring
back to day
the deities to this our sacrifice: may I
be ever in

¹ *Sam yvk*: the first *i*? explained *samanam*
uf>adravditdni,
the appeasing of oppressions or violences; and the
second, *ydva-*
nam, pritikak-karanam pritiakltuftavydit'itH, the

making
rate of those things which are to be kept off. sepa-